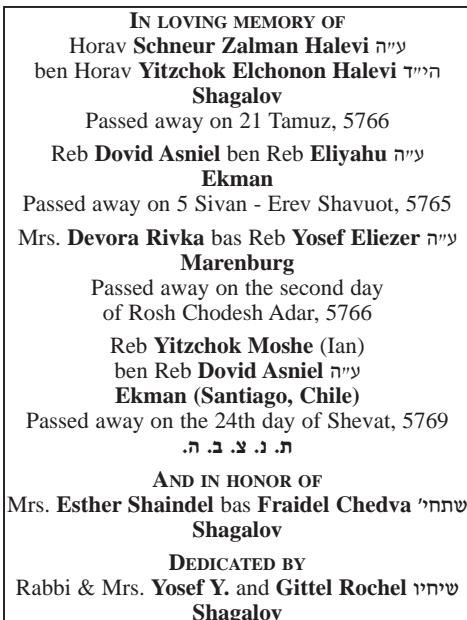


world to come⁵), when there will be a complete consumption of the fish⁶ (after completion of all the preparations on the eve of Shabbos) "from the flesh⁷ of **Livyosan**," and also the Shor HaBar and Yayin HaMeshumar.

*(From the talk of Shabbos Parshas Vaeira, 28 Teves,
Blessing of the New Month of Shvat, 5752 (b))*

- 5. *Tamid at the end.*
- 6. *[We may explain the comparison as follows: those who are likened to fish will be rewarded with a festive meal of the great fish, Levyasan, in the days of Moshiach. Translator's note.]*
- 7. *Bava Basra 75a.*



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BESURAS HAGEULO

The Announcement of the Redemption

by the

Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

◆
**Excerpts from Sifrei HaSichos 5750-5752
Concerning Moshiach and Redemption**

[Free Translation into English]

**Reprinted for Parshat Va'eira, 5777
(Vol. 43)**



Published and Copyrighted by
Vaad L'hafotzas Sichos

788 Eastern Parkway, Brooklyn, NY 11213
Tel. (718) 774-7200 - Fax. (718) 774-7494

5777 ◆ 2017

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*(Shabbos Parshas Vaeira, 28 Teves,
Blessing of the Month of Shvat (b))*

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When it occurs that "one passes away"¹ on the eve of Shabbos² it becomes a "good sign"³ (if there is still any need for "signs") that the Divine service of the emissaries (*shlichus*), to refine and purify secular matters, has already been completed and perfected. This was done in a manner of "a wolf that tears" through "the offspring of Yosef" (my sainted father-in-law, the leader of our generation) who are compared to fish.⁴ Everything is prepared for the festive meal of the time to come ("a day that is all Shabbos and rest, in the

1. *Kesubos* 103b.

2. The passing of the venerable Chassid Rabbi Moshe Yitzchok Hecht on the eve of this Shabbos. See in the talk at length. (*publisher's note*).

3. When it says "a good sign for him," this describes not just a particular individual, but also describes his role as a member of the community of students and emissaries of my sainted father-in-law, the leader of our generation.

4. [This talk was delivered in honor of Rabbi Hecht. The name "Hecht" in Yiddish is the same as the word for fish (specifically, a pike). The Rebbe here discusses the connection between the family name ("Hecht") and eating fish on Shabbos. More precisely, the pike is a "fish that tears" (which is nevertheless kosher). The Talmud teaches that for every creature on dry land there is a corresponding creature in the sea. Thus the "hecht" (pike) corresponds to the wolf, since both are creatures that tear. The tribe of Binyomin is compared to a wolf, and the Rebbe points out that Binyomin tore for kedusha, that is, he "snatched" things from this world and elevated them to kedusha, holiness. The evening before Shabbos is, of course, a time for preparing the Shabbos meal, including fish, which is traditionally eaten on Shabbos. Furthermore, our Sages teach that one should add to the time of Shabbos, both its beginning and its conclusion, from the weekday. In other words, one should tear time from the week for Shabbos, just as a wolf tears. This indicates the conclusion of the Divine service of the six days of work, namely, the purification and elevation of the things of this world so that they will be included in the holiness of Shabbos. Therefore, fish is prepared before Shabbos (and this corresponds to the wolf's (Binyomin's) Divine service of "snatching"). The preparation of the fish before Shabbos (and the "tearing" of time from the week) result in the eating of the fish on Shabbos (the time of rest). Translator's note.]

into three periods that parallel the three general periods throughout all the generations (before the giving of the Torah, the giving of the Torah, and the days of Moshiach). These are indicated in the three parshas: Shmos, Vaeira and Bo:

The first period, forty years (5640-5680), was during the leadership of **his father**, when the finishing touches of the process of the spreading of the Wellsprings commenced, particularly through the establishment of the Yeshiva Tomchei Temimim (which was administered by his only son). This followed the pattern and is analogous to the Divine service of the **Patriarchs**, who prepared for and introduced the concept of the giving of the Torah.

The second period includes the thirty years of **his leadership** during his lifetime in this world (5680-5710). During this period his unique innovation in his role as the leader of the teachings of Chabad Chassidus was his spreading of the wellsprings outward - outward in the most literal sense - to the extent that during his last ten years (the completion and perfection of his Divine service) the innovation in the spreading of the wellsprings outward reached the lower hemisphere (wherein the giving of the Torah did not occur). This followed the pattern and is analogous to the innovation of the giving of the Torah.

In the third period, the continuation of the leadership after his elevation from the physical (from the eleventh day of the eleventh month of the eleventh year (5711⁷), the spreading of the wellsprings outward increased, with greater strength and greater vigor, into all corners of the world, until the Divine service was completed and perfected. Everything is already prepared for the festive meal of the future - the days of Moshiach.

*(From the talk of Shabbos Parshas Vaeira, 28 Teves,
Blessing of the New Month of Shvat, 5752 (a))*

7. See the pamphlet from the talk of Shabbos Parshas Vaeira 5750, note 99 (Sefer HaSichos 5750, vol. 1, p. 255-56.)

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Concerning Moshiach and Redemption**

English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

Rabbi Yisroel Ber Kaufman, Ph.D

In times like these, when the nations are in conflict with one another, the Jewish people have the special assurance from the A-mighty that, "My children, have no fear, all that I have done, I have done solely for your sake,"¹ - in addition to the multitude of promises mentioned in the Torah to the effect that "Behold, He does not sleep nor slumber, the guardian of Israel"² and that "I am with him in distress,"³ and "G-d will redeem Israel from all of its distress,"⁴ (and only after that "He will redeem Israel from all of their sins"⁵) etc. etc.

It is a certainty that "He will not sleep nor slumber, the Guardian of Israel," wherever Jews may be situated - even in the Diaspora, and all the more so in the Holy Land, characterized by our Holy and true Torah as, "A land which G-d our G-d's eyes watch over from the beginning of the year to the end of the year."⁶

...And as was stated, the A-mighty notifies and proclaims to Jews wherever they are situated, particularly in the Holy Land, "My children, have no fear."

(From the talks of Shabbos Parshas Vo'eira, 26 Teves, Mevorchim Shvat [Blessing of the month of Shvat], 5751)

The tenth of Shvat ("the tenth is holy,"¹ in every month, and all the more so the tenth day of the eleventh month²) is the day of passing of my sainted father-in-law, the leader of our generation.

The concept of a day of *hilulo*³ is explained by the Alter Rebbe in Tanya:⁴ "all his deeds, his Torah and his Divine service that he performed throughout his life... reveals itself and shines in a revelation from above to below... affecting salvation in the midst of the land." Further and fundamental, this includes giving strength for a continued **growth** with greater force and greater vigor after his passing, as a result of his **sowing** "all his deeds and Torah and Divine service that he performed throughout his life."⁵ [This continues] until the flowering of the true and complete Redemption through our righteous Moshiach in this generation (the last generation of exile and the first generation of Redemption), according to the testimony of the leader of our generation that all the appointed times have already passed, and all is ready for the festive meal of the future, a table prepared with the festive meal of Livyosan, Shor HaBar and Yayin HaMeshumar.

One might say that the era that commenced with the day of *hilulo*, the tenth of Shvat (the seventy years of life he lived in this world, and continuing for more than forty years⁶) can be divided

1. *Bechukosai* 27:32.

2. [See below #65 for the significance of the eleventh month. Translator's note.]

3. [*Hilulo* literally means "wedding," and is used to refer to the reunion of a soul with its Maker. Translator's note.]

4. *Iggeres HaKodesh*, sections 27 and 28.

5. See *Iggeres HaKodesh* there: "And in the *chakal tapuchin kadishin* ["orchard of the holy apples," i.e., the Garden of Eden] are **implanted** most sublime lights... growths in the second degree."

6. For then "a person reaches the level of his teacher" (*Avodah Zara* 5, beginning of second side) because "G-d gave you a heart to understand, eyes to see and ears to hear" (*Tavo* 29:3).

1. *Yalkut Shimoni, Yeshayahu, Remez* 499.

2. *Tehillim* 121:4.

3. loc. cit. 91:14.

4. loc. cit. 25:22.

5. loc. cit. 130:8. [This is a reference to the fact that G-d will bring the Redemption even before we fully atone for our sins. Translator's note.]

6. *Ekev* 11:12.